
Confucianism and Its Rivals by Herbert A. Giles

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of action. While this great Negro state was developing through some thousands of years, the yellow race also built up a wonderful civilization and, tired of the endless incursions of the whites into Asia, at last drove them all out of Europe and left them to quarrel peaceably by themselves in the Western hemisphere. In the white race class distinctions and labor troubles brought on a class war which resulted in the extermination of every individual who possessed any knowledge of the principles on which our present material civilization is based. The result was a relapse into barbarism, from which they had just succeeded at the time the story is laid, 5027 A.D., in regaining their former level of civilization. The story concludes with the extermination of a great force sent out by the whites to reconquer Africa. The author comments on some of the phenomena of modern life, over-production, mal-adjustment of wealth, race prejudice, on changing fashions and bargain sales, on over-eating and over-amusement and our wild pursuit of money and reaches the conclusion that: "The White Man's burden is himself."

Confucianism and Its Rivals. The Hibbert Lectures. Second Series. 1914. By HERBERT A. GILES. London: Williams and Norgate. 1915. Pp. ix, 271.

This series of Hibbert lectures by Professor Giles is devoted to tracing in brief the main currents in the development of Chinese religious thought, and especially the foundation for and the later growth of Confucianism. In the earliest period from 3000 to 1200 B.C., Professor Giles finds a belief in an "anthropomorphic personal God, whose dwelling was in the heavens above." In Confucius this belief is somewhat vaguer though it exists and still exists among Confucianists. Following Confucius, many religious have attempted the salvation of China, Taoism, Buddhism, Mazdaism, Manichaeism, Nestorianism, Mahometanism, Roman Catholicism and Protestantism. The history of these attempts is sketched in brief fashion but Professor Giles finds their influence upon Chinese religious thought slight. Only Confucianism has been vital enough to retain its hold. At present; "the idea of a Supreme Ruler of the universe has been much obscured for the people at large by the glorification of Confucius;" but Professor Giles suggests for the state religion for which China is seeking, a revival of the "old unitarian worship of four thousand years ago" with its battle-cry: "There is no God but God, and Confucius is his prophet."